THE LATTER-DAY SAINTS'

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"*Where there is no vision, the people perish.*"—PROVERBS 29: 18.

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AN UP-TO-DATE RELIGION.

BY DR. JAMES E. TALMAGE.

WE are living in an epoch of unusual activity, both of thought and of deed, a period of unprecedented achievement, an era of unlimited promise. The nineteenth century was a marvel, the twentieth century has already been pronounced a miracle in human progress.

The fever of effort burns in the blood and brain of man. The discoveries and inventions of a single year surpass the record of centuries bygone. He must be active and persistent indeed who would keep himself but passably informed as to the growth of the age; the laggard and the idler are regarded in their true character—fossils of the steady-going, ease-loving past. The epithet "behind the times" is more than a passing taunt; it is a reproof and a condemnation.

Could the normal, active mind be content with the slow progress of vanished years? Daily papers; the telegraph that keeps us posted as to events in the very hour of their occurrence on the opposite side of the globe; hourly mail service in all our greater cities; the glow of the lightning in houses and streets; the telephone that brings the voice of the loved one speaking a thousand miles away; news flashed to vessels in mid-ocean; the phonograph, preserving to posterity the tone and accent of the speaker—these are samples of current miracles; could we reconcile ourselves to the thought of being deprived of them?

So many, so great, are the new developments of this day, that we live in constant expectation of other and greater things. Every new discovery is another revelation of truth, and continuous revelation is a feature of the age in which we live. What would be thought of the astronomer who would dare affirm that man already knows all that may be learned of the heights and

depths of space—that we may not, must not expect or hope to know of satellite, planet, or sun heretofore unknown? What of the geologist who would say that the stony pages of the earth's crust have been fully read, that no new record is to be found, no further truths to be made plain? What of the chemist who shuns the laboratory, because, forsooth, he believes that new discoveries are impossible, and the best he can do is to follow the lore of ancient books? Such men for such declarations would be deservedly scorned.

And yet, with the prevailing and well-nigh universal acceptance of new and continuous revelation of truth, an exception that is terrifying by its contrast is loudly proclaimed from thousands of pulpits of so-called Christendom. In the realm of religion, in the domain of theology—the science of sciences—nothing new is to be expected, no further achievement is awaited, no additional revelation is possible; this is part of the horrible heresy of modern "orthodoxy."

Those who so teach, teach blasphemy. They would seal the lips of the Eternal One and rob Him of all power of direct and immediate communication with man; they ignore the Living God as a factor in current events, and in their hearts have dethroned the Supreme Ruler. How ghastly are the lineaments of this belief with the damp odor of the grave; it is as hideous as are the petrified saurian monsters of the Reptilian Age. It has no place in the progressive, living liberality of this day, and never has it held a rightful place in the honest thought and sound belief of men; for it is as it ever has been, as it must ever be, illogical, unnatural, untrue.

Is the civilized world rejecting theism—faith in a God who is living and loving, intelligent and omnipotent—to return to heathen deism—a misty, malformed conception of a deity bound and trammeled by man-prescribed limitations of power?

A Church that lives not, grows not, develops not; in short, a church that is dead, has no attractions for me. I profess no allegiance to a creed that is always behind the times, now and forever finished and fossilized in its unalterable incompleteness. While I tolerate, I cannot accept the doctrine that offers no living water for the spirit athirst, that has no bread of life for the hungering soul.

To read or to hear of rippling rills and sparkling streams does but madden the parched wanderer in the desert; the most eloquent story of bounteous feasts saves not nor strengthens the famishing traveler. In my need give me the crust of wholesome bread and the cup of cold water from the stream rather than the picture of a table laden with luxuries. The church that wins my faith, the religion I profess, must have something substantial to give me in return. I must find food and drink for my soul, satisfying content for mind and heart.

My church must be up-to-date, its religion vital and progressive. That church must be in direct communication with headquarters—the source of unfailing wisdom. It must give me the latest news from day to day, word of the ever-unfolding purposes of the Godhead, information as to the events of time, assurances as to the possibilities of eternity.

Do not infer that I esteem a whit less highly than do my sectarian fellows the sacred records of the past. To me the Holy Bible is all that any rational

Christian claims it to be—the record of the Lord's dealings with one division of His great family in the dim and distant past. From it I learn much concerning the Divine personalities and attributes, much of my duty as one professing obedience to the law of God, much also as to the organization and operation of His established Church. But for that sacred volume mankind would be in a truly pitiable state. Nevertheless, ancient history, however valuable its lessons, is no complete and adequate guide to the duties of the present. Shall our souls find nothing on which to rest but the monuments of vanished centuries? Is our Father less loving than of old? Is He less willing, or if we dare breathe the thought, less able, than He was, to speak directly to those who seek Him? He is silent indeed to those who listen not, to those who refuse to hear.

In the Church of Jesus Christ of Latter-day Saints alone do I find the satisfaction I have sought. Its professions and claims would be bold to the verge of blasphemy were they false; but I bare record unto all who read that they are true. In this, the Church of my choice, I witness a vigor and vitality that speak of eternal duration; herein I find an ever-growing record of revealed truth—new scriptures that are their own justification, and which, while primarily of present application, serve to explain and glorify the holy writ of other days. I discover no inconsistency, far less any contradiction, between modern scriptures and the inspired records of olden times; their agreement is such as to declare a common authorship.

The achievements of man are at best but incomplete; the works of God, though apparently ending with themselves, are stages in a plan of progress to which no end has been seen. In contemplating the Divine purpose as to man's eternal advancement we may well ponder Bryant's lines as applied to the material works of the Creator:

> "My heart is awed within me when I think
> Of the great miracle which still goes on
> In silence round me.
> The perpetual work of Thy creation,
> Finished, yet renewed, forever."

Is this up-to-date religion really new? Only in the sense of having been re-established among men, with authority and power restored; new only as each recurring dawn is the birth of a new day, though the light of the new day is the light of the same sun that has shone for ages. Every day is both old and new; each is the sum of all the yesterdays that have gone, the assuring promise of all the to-morrows yet unborn.

And this new old-Gospel holds within itself the capacity of never ending development, the assurance of eternal life. Were it specifically new and young, some suggestion of fear might arise that it may deteriorate with the years, and become weak from the debility of age; but, being of Divine origin, it manifests the undying vigor of youth combined with the might and wisdom of eternal maturity. The Church of Jesus Christ of Latter-day Saints will ever be up-to-date; its activity will endure even when "time shall be no more." It possesses this essential feature of perfection—the life principle that insures advancement. It lives and operates under the immediate direction of The Christ, whose name it bears.

INDIVIDUAL SALVATION.

BY JOHN T. SEAICH, PRESIDENT OF THE SOUTH LONDON BRANCH.

It is generally conceded that, apart from the disobedience of our first parents, all mankind are sinners. In little or much we all contribute to the vast amount of sin which is everywhere present in the earth. Selfishness, hatred, envy, jealousy, drunkenness, contention, idleness, dishonesty, deceit, and a host of other evils abound on every hand, and all who have arrived at the years of accountability participate in these smaller or greater evils. The Apostle Paul declares, "There is none righteous, no, not one." "For all have sinned and come short of the glory of God." Rom. iii: 10-23. Again, we read in I John i: 8: "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

Realizing the universality of sin—that all are violators of God's laws—it might be imagined that man transgresses without an alternative, and because he is forced so to do; but such is decidedly not the case. Although the flesh, until subdued, is prone to evil, man sins knowingly, wilfully, and in many instances wantonly. His free agency allows him to do as he wills, and he transgresses, notwithstanding the protests of his conscience, the convictions of his reason and the promptings of his judgment. Ofttimes he becomes grossly wicked, and delights in his evil pursuits.

Having then to admit that we all come under the common heading of sinners, moreover, that we cannot enter eternal life possessed by sin and corruption, let us seek to understand the attitude we are commanded to take in order to meet the demands of God for the remission of our individual sins, and to gain the blessings of the Gospel.

It is an important and blessed fact that through the atonement of Jesus Christ, salvation has been made possible. He has opened the way, and by His sacrifice purchased mankind as an inheritance. He it is who has dictated the terms upon which the full benefits of His atonement should be applied to individuals, in order that they may escape the penalties consequent upon their personal transgressions. Here, in few words, are the terms or conditions upon which the blessings of His sacrifice are based, as recorded in I John i: 6-7: "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

The purpose of the atonement is twofold: firstly, it breaks the bands of death which visits all mankind as a result of the transgressions of our first parents; and secondly, as already stated, it conditionally atones for our individual sins, which conditions are clearly outlined in the Holy Scriptures, and imply that we walk in the light, manifesting a willingness to obey all righteousness. Paul says, in speaking of the Master, "And being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. v: 9. In connection with the Scripture quoted, listen to the words of Jesus Himself, which were directed to His Apostles: "And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that

believeth and is baptized shall be saved; but he that believeth not shall be damned."

There is no question concerning the universal application of this Gospel message. Christ's ambassadors were to go into the nations of the earth and deliver this divine command to every creature, and, moreover, they were to teach the people whatsoever the Lord had commanded them. This commission was minutely carried out, and we have many instances recorded of the teaching of this way of salvation. In harmonizing the inspired writings, we come to the following undeniable conclusion regarding the way of individual salvation, viz.: the Gospel requires that we manifest a living faith in the Godhead, that we repent and turn from our sins, following which we are commanded to be baptized for the remission of those sins, in order that we may be fit subjects for the reception of the Holy Ghost. Thus, the foundation being laid, we are to continue in works of righteousness.

There is nothing to justify the belief that man will receive the benefits of Christ's sacrifice without an individual effort. The whole tenor of the Scriptures points to the fact that a possession of these blessings only follows a practical obedience. Paul in writing to the Romans clears up all doubt on the subject. In treating of the righteous judgment of God, he says: "Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but unrighteousness, indignation and wrath. Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile: but glory, honor, and peace, to every man that worketh good, to the Jew, and also to the Gentile: for there is no respect of persons with God."

Any that rest on the hope of salvation through the sacrifice of Jesus, thinking that His commandments are of no effect, and consequently disregard the same, will at some time recognize that they are sorrowfully mistaken. There has been but one way of salvation marked out, and those who would obtain the Pearl of Great Price must follow in that straight and narrow path—the road of obedience and well doing.

The idea of individual salvation, should appeal to the God-given intelligence of man. In this present life, experience teaches that nothing can be acquired or accomplished without a personal effort. Man might sit and hope throughout his entire life, but unless he uses will and effort, his desires will never be gratified. Spiritual things are typical of those temporal, and God governs His gifts for the present and future welfare of man on natural principles. These blessings will never be secured, worlds without end, only through the prescribed way—that of implicit faith and obedience.

In considering this subject, we must not overlook the mercy and love extended to those who die in purity and innocence—those who pass from this life incapable of knowing good and evil, before they arrive at the years of accountability. These, having committed no personal sins, are saved by the merits of Jesus Christ alone. Having broken no law, justice has no claim upon them; they fall into the arms of mercy alone, and there they are secure. Hear the words of Jesus concerning this beautiful theme of the Gospel: "Suffer little children, and forbid them not, to come unto me: for of such is

the kingdom of heaven." Matt. xix: 14. Full provision has been made for innocent children, irrespective of baptism or any other ordinance. A child's innocence is the embodiment of goodness, and in conversing with His disciples on one occasion Christ said: "Except ye be converted, and become as little children, ye shall not enter into the kingdom." What a beautiful thought! There is no need for anxiety concerning the destiny of little children who are called from this probation; their salvation is sure.

Further, it is clear that mercy has special claims upon those who know not the laws or commandments of Deity—the heathen nations, and those who have not heard the sound of the Gospel. On this point Paul says: "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law." Rom. ii: 12. Also, we read in the "Book of Mormon" scriptures concerning this matter: "Wherefore he (Christ) has given a law: and where there is no law given, there is no punishment; and where there is no punishment, there is no condemnation; and where there is no condemnation, the mercies of the Holy One of Israel have claim upon them, because of the atonement; for they are delivered by the power of him." II Nephi, ix: 25. Those who die without hearing the Gospel or without an opportunity of obeying the commandments of the same, will, in addition to receiving many other blessings, take part in the first resurrection.

Thus, we can discern the infinite goodness of God to His children. In the glorious economy of our Heavenly Father, every provision has been made. The plan of life and salvation is plain, far-reaching, and perfect. The hopes and possibilities of mankind are vast. Power has been given them to gain perfection, and daily and hourly they can approach this goal, solely in accordance with their personal determination and consistency. The keener the effort, watchfulness, and sincerity, the greater will be the development, and more speedily will man gain control over himself.

Salvation, with all its joy and satisfaction, is an individual matter, and God has predicated its blessings entirely upon a personal faith and obedience.

ETERNAL LIFE.

"AND this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John xvii: 3.

Every atom in the universe is under law. The grasses of the field, the flowers of the forest with all their beauty and transcendency, the fruits of the earth, each with its peculiar flavor, hue, and variety; the waters beneath, and the clouds above; all are under law. By law they all came into existence, and by law are they all preserved. At the head of creation stands God the Eternal Father. He understands every law in the universe and its various operations. He comprehends every cause and every effect, in consequence of which He was able to organize matter into the innumerable creations which we see in nature around us. God did not create the laws through the operation of which everything has its existence, but through His understanding of them and through His intelligent direction of the same did He create the

world and everything therein. Man, like everything else, is under law. But he is different from the inanimate creation in that he has a spiritual as well as a physical nature. Like begets like, and since man is the offspring of God, he, like his Father, possesses all of the faculties and attributes of mind, all of which can be termed the intelligences of his being. All of these mental powers are perfectly developed in God. He understands every law which expands the faculties of the intellect and which enlarges the attributes of the soul. He is able to grasp all truth; therefore, He is all-wise, and He is all-powerful because He is able to apply every law intelligently for the accomplishment of His purposes. His present exalted position in the realm of truth, came not simply from His knowledge of all the laws around Him, but by reason of the fact that He has placed Himself in harmony with every principle of truth as fast as He became acquainted with it. To be in harmony with a law is to obey it, and obedience promotes growth, development, and life; it gives an increase of liberty and extends the boundaries of freedom; while on the contrary, inharmony is not to obey, and is therefore followed by retrogression, bondage, and death.

God, therefore, and His Son Jesus Christ, comprehend these laws and have placed themselves in harmony with every principle of truth in the universe, hence they are perfect. Now, to know God and Jesus Christ is not merely to mentally assent to their existence. A simple acquaintance with the fact that they live is not to *know* them any more than to be cognizant of the existence of the science of mathematics is to have a knowledge of its laws and principles. To know a thing is to have a knowledge of it, and to know the science of numbers is to be able to grasp and comprehend all of its truths, by reason of which one is able to apply the same for the accomplishment of some definite, beneficial purpose.

To know God, then, and His Son, Jesus Christ, we must have a knowledge of their attributes and faculties; we must have a knowledge of the laws by which they attained perfection, which laws we ourselves must obey; this is life eternal. It cannot be acquired in a day nor yet in a year, for finite man cannot comprehend all truth at once, nor indeed can he obey every law of God in his present imperfect condition. Ability to comprehend and power to *do* come by degrees. The Gospel of Jesus Christ is the means to this great and glorious end. It is God's plan to lead man step by step to an understanding of all truth, and to teach him day by day how to live in harmony with every law of the universe. Thus, through obedience to this divine plan, does he move onward and upward in the scale of intelligence; comprehending and obeying the laws around him; developing in mind and in soul; growing in knowledge and in power. By this course does he come to know God, and His Son Jesus Christ, and this condition of perfection is eternal life.—*Elders' Journal.*

New occasions teach new duties:
Time makes ancient good uncouth,
They must upward still and onward,
Who would keep abreast of truth.

JAMES RUSSELL LOWELL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 9, 1905.

EDITORIAL.

OUR DUES TO THE LORD.

THE following paragraph is taken from a letter written by the late Mr. Gladstone to one of his sons at Oxford:

"Especially is it wise to dedicate a certain portion of our means to purposes of charity and religion, and this is more easily begun in youth than in after life. The greatest advantage of making a little fund of this kind is that when we are asked to give, the competition is not between *self* on the one hand and charity on the other, but between the different purposes of religion and charity with one another, among which we ought to make the most careful choice. It is desirable that the fund thus devoted be not less than one-tenth of our means."

As stated by the famous English statesman, the habit of paying our debts to the Lord—as with every habit, whether good or bad—is more easily begun in youth than in later life. The paying of tithing is quite a trial to some people, and yet to such especially is this duty of the utmost importance. The Church of Jesus Christ is in the keeping of the Lord. He will look after its welfare. "The earth is the Lord's, and the fulness thereof," and He does not need the insignificant wealth which we may be able to obtain from the earth; but the Lord desires to bless us, and He knows that the royal road to blessing is, not in our keeping, but in our giving. If it is hard for us to give, there is then more need that the liberal side of our natures should be cultivated, that this weakness may be overcome. If there is a pang every time we give, the operation should be repeated often enough to eliminate the pain. If we continue long enough and often enough, the duty will be one of delight—and herein comes the joy of placing ourselves in harmony with the laws of God.

The Lord has said to the members of His Church in our day that He requires "one-tenth of all their increase annually," for the benefit of the Church and the carrying on of the work, and every Latter-day Saint who has faithfully observed the law can bear testimony to the blessings which come from its observance.

The following is taken from a discourse delivered by Elder Franklin D. Richards, in 1873. He says:

"The matter of tithing is one that the churches of the world have taken up as well as the Saints, even the Church of England has an idea that its

members should pay tithing. They have learned this from the Church of the living God. The institution of tithing is one which is emphatically binding upon us, and is as essential to our salvation and exaltation in the kingdom of God, as far as temporal things are concerned, as the ordinance of baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost are in the spiritual part of the Gospel. Take it into account and consider it when and how you may, and you will find that the man or men, who consider tithing of no moment, and who think they have obtained a blessing in shirking the payment thereof, will dry up and taper off in their faith, and before they know it they and their household will be suffering in the darkness of the world, in sin and transgression.

"The law of tithing is an obligation laid upon all the people of God. It has been so in every age, and we have no account of the prosperity and progress of God's people without tithing being a standing law in their midst, which they continually observed. The Church of the Lord had this law before ever the Gentiles knew what it was to assess and collect taxes, and it is from this that they learned to do so. The law of tithing was in the household of the faith, Church of God on the earth, before the old Babylonish nations were founded, and they as well as the sectarians have learned pretty much all they know from the people of God at one time or another. Tithing is an institution which has prevailed from the beginning, and it looks to me as though it was the consideration required by the Lord—the Creator of the earth, from men who dwell upon it, as a material something by which they may acknowledge to Him, in deed and in truth, that the earth is the Lord's and the fulness thereof, and by means of which they can restore to Him, in the order of His appointment that which is His."

N. A.

ATTENTION is again called to all concerned regarding the strict examination to which all passengers sailing from Liverpool to America are subjected. On February 25, three prospective passengers were refused, and had to return to their homes, one all the way to Germany. These were afflicted with trachoma, which is a disease of the *eye lids*, and not of the eye itself. Some suppose that if the vision is good, they are free from disease, but such is not the case. Before leaving their homes, all who contemplate traveling to America should have their eyes examined for trachoma, and thus prevent much possible inconvenience and expense in having to return again to their homes for a course of treatment.

THIS office has now on hand a supply of Keeler's "Lesser Priesthood and Church Government," price 3s. 6d. This is a treatise on the Priesthood designed for general instruction and quorum lessons. "Part One" consists of thirteen chapters, and deals with "The Lesser Priesthood." "Part Two" has twenty-four chapters, treating with "Church Government." There are nine divisions in "Part Three," dealing with "Boards of Education, Church Schools, and Auxiliary Organizations." "Part Four" consists of a "Brief Concordance of the Doctrine and Covenants." The book is one that can be recommended to all who desire in compact, classified form the information upon which it treats.

THAT men should be led by the Holy Spirit in our day must appear to be remarkable to the Rev. J. Sadler Reece, who spoke in Wesley Chapel, Gainsborough, recently, on his impressions of the Welsh revival. A correspondent to the *Liverpool Mercury and Post* quotes him as follows: "He might be mistaken, but his impression was that in Evan Roberts we had such a person as was described in the New Testament, when men were controlled and led by the Holy Ghost." On reading such an expression one naturally asks, Is the Welsh revivalist the only modern instance of such men? If so, what about the Rev. Reece himself, and, in fact, the hosts of religious ministers and preachers? If he and they all are not "controlled and led" by the same Holy Spirit that operated in New Testament times, by what authority do they preach, and by what spirit are they led?

Arrivals.—The following missionaries arrived in Liverpool, March 6th, 1905: For the Netherlands—John P. Lillywhite, Brigham City. For Switzerland and Germany—Frank S. McAlister, Logan; Albert Lochner, Midway. For Scandinavia—Anders Frederickson, Manti; Charles M. Andersen, Salt Lake City. For Great Britain—Arthur F. Gailey, Lawrence R. Layton, Kaysville; Samuel R. Arnold, Salt Lake City; John Jeffs, Iona, Idaho; Henry C. Tovey, Woods Cross.

Appointments.—Elder Brigham E. Griffiths is appointed to succeed Elder Edwin A. Bingham as president of the Grimsby conference, and Elder Alexander Adams to succeed Elder George E. Wilkins as president of the Newcastle conference.

The Elders who arrived for Great Britain, March 6th, 1905, are appointed to the following conferences: Arthur F. Gaily, Liverpool; Samuel R. Arnold, Bristol; John Jeffs, Sheffield; Lawrence R. Layton and Henry C. Tovey, Grimsby.

Releases.—Elders William H. Howard and Walter C. Watson of the Birmingham, President Edwin A. Bingham of the Grimsby, President George E. Wilkins of the Newcastle, Elder Samuel S. Downs of the Norwich, and Elder John A. Leishman of the Scottish conference are all honorably released to return home March 15th, 1905.

FROM THE MISSION FIELD.

Baptisms at Hull.—On Sunday, March 5th, 1905, six members were added to the Church at Hull. The baptisms were performed at the Turkish Bath rooms, Elder Joseph B. Roden officiating. A number of non-members were present who were very much interested in witnessing the performance of the sacred ordinance.

District Meeting at Ashford.—On Sunday, February 26th, 1905, a successful district meeting was held at Ashford, Kent, of the Sittingborne, Ashford, and Ramsgate branches. There were present, President Hoopes

and a number of Elders; also President Heber J. Grant and his two daughters, Dessie and Grace, and Sister Arvilla Clark. Sister Clark sang at each meeting. Between the afternoon and evening meetings three persons were added to the Church by baptism. The prospects in this part of the conference are good.

A Good Time at Farnsworth.—Elders Bosworth and Muir send an account of a sociable held at Farnsworth, near Bolton, on the evening of March 4th, 1905. This is a new field, and there are no Saints there, but through the efforts of the Elders, a large circle of friends has been made who are earnestly investigating the principles of the Gospel. At the sociable over one hundred people were present. The time was spent in eating and listening to a varied program, and all present expressed themselves as having had a most enjoyable time. Mr. and Mrs. William Cole and family prepared the "tea," and Miss Lillie Manders and Mr. Mills took leading parts on the program. The Elders say that they have found the people of Farnsworth, as a rule, to be big-hearted, honest, and broad-minded. On the same day, Elder Benjamin R. Birchall lectured in the Temperance Hall, on the subject of "Mormonism." The meeting was well attended and a good spirit prevailed.

Healings in Scotland.—Elder Stewart W. Eccles, writing from Forres, Scotland, reports successful work being done in that town. He also sends the following instances of healing which have come under his immediate observation:

"While laboring in the town of Airdrie, Scotland, I was called upon to administer to the daughter of Brother William and Sister Agnes Graham, of Rawyards, Airdrie, who was suffering with a severe attack of whooping cough. Brother James Graham and myself administered to the child, and from that moment the child started to mend, and was soon well and hearty.

"A few weeks after the above incident, Elder David H. Packard was assigned to labor as my companion in the Airdrie district, when on the first day of March, 1904, we were called upon to go out into the country about four miles to a little cottage near Coldercruix, Scotland, to administer to a Brother Hugh Mills, who had been crushed and bruised very badly by a huge rock falling on him and crushing him into a terrible shape. The accident occurred in a coal pit. After the brother was taken home, a doctor was called who dressed his wounds and pronounced him as being in a bad condition, and thought that if he did get better he would always be a cripple. The brother was anxiously waiting for the Elders. We soon arrived and administered to him. Immediately he got relief, and was able to turn over on his side, which he could not do before. The pains departed from his body and he was able to get up and go to his bed that night. In a short time he was able to walk four miles to a meeting, and to do his work as before."

GOD asks of thee work as well as words; and more. He asks of thee works first, and works after. And better is it to praise Him truly by works without words, than falsely by words without works.—CHARLES KINGSLEY.

THE GRIMSBY CONFERENCE.

THE semi-annual Grimsby conference convened in the Lecture Hall, Kingston Square, Hull, March 5, 1905. There were present President Heber J. Grant of the European mission, Elders Nephi Anderson and Malcolm McAllister of the Liverpool office, President Edwin A. Bingham and twelve Elders of the conference.

President Bingham welcomed all in attendance, and reported the conference in a good condition. The statistical report was read by the clerk. President Grant presented the general and local authorities, who were unanimously sustained. President Edwin A. Bingham was honorably released, and Elder Brigham E. Griffiths was appointed to be his successor. Elders Frank C. Taylor, Thomas R. Simper, and Joseph B. Roden bore their testimonies to the truthfulness of the Gospel. President Grant occupied a few moments in exhorting the Saints.

At the afternoon session Elders Lewis Gardner, Arthur C. Chadwick, Malcolm McAllister, and Nephi Anderson, each spoke on Gospel principles.

President Grant spoke on some of the first principles of the Gospel, and told of the sacrifices which the Latter-day Saints had to undergo in order to fulfil their obligations to the Lord.

In the evening President Griffiths, Elder Albert J. Jones and Elder Orson L. Thomson spoke upon the necessity of obeying the laws of God. President Bingham occupied a short time in speaking of the necessity of searching the scriptures and obeying the doctrines therein taught.

President Grant's principle theme was the divinity of the Book of Mormon. He showed the fallacy of the Spaulding story, which some had claimed was the origin of the Book of Mormon. He read extracts from the Nephite record to show the nature of its teachings.

During the afternoon and evening meetings Sister Arvilla Clark sang a number of beautiful selections. Her rendition of "O My Father" was specially impressive. Brother Willard Andelin also sang afternoon and evening, charming all by his wonderful voice. The able services of Sister Mattie Read as accompanist was also greatly appreciated. The singers of the Hull branch, led by Brother Woods, furnished a number of beautiful anthems.

Monday evening an interesting program was rendered in Forrester's Hall, at which all of the Elders and most of the Saints were in attendance.

JOSEPH F. BINGHAM, Clerk of Conference.

"THE SINGERS OF UTAH."

THE concert given at Hull on Saturday, March 4th, the evening before the conference, is thus reported in the *Hull Daily Mail*, the above quoted headline beginning the article:

In accordance with a promise "respectfully announced" by the Latter-day Saints on a handbill headed "Utah," a concert was given in the Lecture Hall, on Saturday evening. There was a moderately good audience, and some music of an excellent order was presented by two ladies and a gentleman.

The chief feature of interest was the singing of Miss Arvilla Clark, who possesses a mezzo soprano voice of considerable power and good quality. Miss Clark sang songs wide in variety, and we heard her with pleasure. Especially acceptable was her singing of the "Softly wakes my heart" scene from Saint-Saens's opera "Samson and Delilah." A composition of Madame Chaminade's "Could I" and Denza's blithe song "A May Morning" served to show how admirable the singer can be under the influence of contra-distinct emotions.

Mr. Willard Andelin introduced the audience to a bass voice of uncommon power and quality, though we were somewhat disappointed in his treatment of Schubert's "Wanderer," which lacked emotional color. He did not give, by any means, so apt a realization of the sentiment of this song as he did to that of "Rocked in the cradle of the deep."

A very capable solo pianist presented herself in Miss Mattie Read, who seemed out of her element in front of an upright piano. It is long since we saw a concert pianist without a "grand." Miss Read played a Schubert Impromtu and some characteristic pieces by Grieg with artistic perception and technical finish.

"AND" OR "EVEN?"

An old contention in regard to the meaning of John iii: 5, has been renewed. The text as it stands in what is known as King James' translation of the New Testament is this:

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

This is a very positive declaration of the Savior's, and ought to be understood by every individual who professes to believe in Jesus Christ, whether as the Son of God in the full sense of the term, or as the Founder of the Christian faith, the great Master whose precepts all should follow. In opposition to the doctrine enunciated by the Latter-day Saints, namely, that in order to enter into the kingdom of God a man must be baptized by immersion and receive the Holy Ghost in the appointed way, so as to comply with the requirements mentioned in the passage we have quoted, some religious teachers and commentators who do not believe that baptism is essential to salvation nor an integral part of the Gospel of Jesus Christ, contend that the word "and" should be translated "even." Concerning this, a letter has been received in this city from some Elders in the East, stating that ministers of what they denominate "The Free Gospel" assert that the proper translation of the passage from the Greek is: "Except a man be born of water, even of the spirit, he cannot enter the kingdom of Heaven." They desired to know whether this can possibly be considered a correct translation. The answer to this inquiry by Professor James E. Nowlin, A. M., of the Latter-day Saints' University, is here presented. We think this should be sufficent to settle the controversy if anything more than a simple reading of the text in comparison with other parts of Scripture is necessary:

"In the expression of the Savior as used in the lesson given Nicodemus as found in John iii: 5, to wit: 'Ean ma tis gennatha ex hudatos kai Pneumatos,'

I am asked if the 'kai' in this text which is translated 'and' cannot be translated just as correctly by 'even,' 'even as,' or some similar term.

"I have no hesitancy in saying that this text and many similar to it cannot be so clearly and correctly rendered by any other term than that already used, 'and.'

"In order that you may see the unanimity of the understanding of the best scholars of the world, I furnish you the exact rendering of this expression as found in the six principal translations in the Bible, all using the Scholz Greek text, which is regarded as most authentic the world over:

"First, in the Wiclif translation of 1380 the words 'ean ma tis gennatha ex hudatos kai Pneumatos' are rendered: 'but a man be borne of water and of the holi goost.' In the Tyndale translation of 1534 they are rendered, 'except that a man be borne of water and of the Sprite.'

"In the Cranmer translation of 1539 they are rendered, 'except a man be borne of water and of the Sprite.'

"In the Geneva translation of 1557 they are rendered, 'unless a man be begotten of the water and of the Spirite.'

"In the Reims translation of 1582 they are rendered, 'unless a man be born again of water and the spirit.'

"In the authorized, or King James' 1611 translation they are rendered, 'except a man be born of water and of the Spirit.'

"These translations have been subjected to the scrutiny of scholars for several hundred years past, and yet not once has the rendering of this little conjunction 'kai' been assailed.

"In the Revised translation of 1881 and 1885 they are rendered, 'Except a man be born of water and of the Spirit.'

"Wherever the emphatic 'aman' occurs at the beginning of a sentence, as in this one and in Matt. v: 18, Mark xiii: 30, 31, Luke xxi: 32, 33, it most emphatically points to the importance of what is about to be said and is an indication that the language will be clear, forcible, comprehensive, and readily understood. The 'kai,' 'and' is simply a copulative co-ordinate conjunction in such expressions, nor do I believe that this will be called in question by any scholar.

"I feel inclined to add further, for the encouragement of anyone into whose hands this paper may come, a brief comment on the above quoted expression of Jesus.

"The 'ean ma tis' means 'unless one,' 'anyone,' 'everyone,' 'gennatha ex hudatos kai Pneumatos,' 'be born of water and of the Spirit.' Every one, not merely proselytes, but all the Jews and all others who would become disciples of Christ must be regenerated and born again of water and of the Holy Ghost. No privileges of birth or position, no natural advantages of one above another, no blessings, such as the Jews, the chosen people, enjoyed, would answer the requirements in this matter.

"Except one be born anew, as the Savior taught in this lesson, by the mighty and mysterious influence of the Holy Spirit and the baptism in water, a beautiful and apt symbol of purification wrought in the soul by His gracious influence, he cannot enter into the Kingdom of God so as to enjoy its unspeakably precious privileges."—*Deseret News.*

CURRENT COMMENT.

Liars Should Have Good Memories.

EVEN in the United States Senate ghosts come up out of the past to vex. During the recent Smoot hearing at Washington, ex-Governor McConnell, of Idaho, was on the stand defending the "Mormons" and doing what he could for the cause of the Senator.

"I have here," he said, "a newspaper article which tells of the 'Mormons.' I will read it. It coincides with my views."

He then read a statement which told of the virtues of the "Mormons."

"From what do you read?" asked Senator Dubois, of Idaho, the leader of the anti-"Mormon" crusade.

"I read," said McConnell, looking at Dubois with a grin that was maddening, "from an interview given in 1898 with the Hon. Fred. T. Dubois, now Senator from Idaho."

Revival in America.

NEITHER Wales nor London has a monopoly on revivals, according to a *Daily Telegraph* correspondent from Atlantic City, U.S.A., who recently cabled that paper the following:

"The religious campaign in Wales can show no result equal to that achieved here by American revivalists. Local papers have described the place as a veritable citadel of faith, where hymns of praise and prayer are heard from morning until evening. Out of a population of six thousand, it is declared, only about fifty remain unconverted, and some of these are 'ripening for the harvest.'

"Mr. Champion, the Mayor, who professed his conversion last week, preached recently at an all-day revival meeting. At the penitents' bench six out of the seven city councilors assisted the Mayor, as did also the city treasurer, the postmaster, and other city officials. Those saved recently include the municipal contractor, whose capture by the revivalists is deemed a masterstroke of divine interposition.

"The only man on the local council who has withstood the spiritual assaults so far is a certain William Graham, for whose special benefit an all-day prayer meeting has been arranged. In the meantime the pressure upon the councillor is so great that he has given out a written statement, declaring that while belonging to none of the churches, he is a Christian 'just the same.'"

"Help for the Perplexed."

IN most of the religious journals of the day there is a column devoted to the answering of questions. Usually the services of some reverend gentleman known for his wisdom and learning is secured to edit this special column, and answer the questions received. "Help For the Perplexed" is the title of the column in the *Christian Age*, and the Rev. Charles Leach, D.D., of London, is the man who helps those who are in doubt as to religious questions. Here is a sample of the "help" which is given, quoted from the *Age* of March 1, 1905:

"S. S. asks if there is any authority in the Bible for infant baptism and for immersion of adults. He thinks there are some cases recorded of baptism